



# Does Praying for Israel Guarantee Divine Blessings?

Sixbert SANGWA • February 10, 2025

The relationship between Christianity and Judaism is one of the most profound and complex themes in Scripture, often complicated by modern political agendas and questionable practices. For centuries, Christians have grappled with the question of how to relate to Israel, especially in light of the Jewish rejection of Jesus as the Messiah. Today, this relationship has become increasingly politicized, with some groups promoting extreme views about Israel's role in Christian life. Some believers even travel to Israel to collect soil or other objects, believing these items carry special divine blessings - a practice that has no biblical foundation. Scripture does provide specific promises regarding blessing those who bless Israel. In [Genesis 12:3](#), God promises to bless those who bless Abraham and his descendants. [Psalm 122:6](#) declares that those who pray for Jerusalem's peace will prosper, and [Isaiah 62:6-7](#) calls for intercessors to pray until Jerusalem becomes a praise in the earth. Yet, this raises a critical question: How should Christians approach praying for Israel when the majority of Jewish people do not recognize Jesus as the promised Messiah? Does the biblical mandate to pray for Israel hinge on their eventual repentance, particularly during the tribulation, as some theologians suggest? This article seeks to explore these questions with humility, clarity, and a commitment to biblical truth, while addressing common misconceptions and inviting readers to reflect deeply on their role in God's redemptive plan.

To understand the Christian responsibility toward Israel, we must first turn to Scripture. The Bible repeatedly emphasizes God's covenant relationship with Israel, beginning with Abraham in Genesis 12. God promises to make Abraham's descendants a great nation and to bless those who bless them ([Genesis 12:2-3](#)). This covenant is reaffirmed throughout the Old Testament, underscoring Israel's unique role in God's plan for humanity. For example, in [Isaiah 62:6-7](#), the Lord calls for intercessors who will *"give Him no rest until He establishes Jerusalem and makes her the praise of the earth."*

However, the New Testament introduces a tension: while Jesus came as the fulfillment of God's promises to Israel ([Matthew 5:17](#)), many Jewish leaders and people rejected Him as the Messiah ([John 1:11](#)). Through God's redemptive plan, salvation was then extended to the Gentiles, as Paul explains in [Romans 11:11-12](#). Yet, Paul also makes it clear that God has not abandoned Israel. In [Romans 11:25-26](#), he speaks of a "mystery": that a partial hardening has come upon Israel until the fullness of the Gentiles has come in, and then *"all Israel will be saved."* This suggests a future repentance and restoration of Israel, as prophesied throughout Scripture. In [Zechariah 12:10](#), they will *"look on Him whom they have pierced"* and mourn. This is further confirmed in [Romans 11:25-26](#), where a partial hardening remains until the fullness of the Gentiles comes in, after which all Israel will be saved. [Jeremiah 31:31-34](#) promises a new covenant where God will write His law on their hearts. [Ezekiel 36:24-28](#) speaks of God gathering Israel, cleansing them, and giving them a new heart. Similarly, [Isaiah 59:20-21](#) prophesies of a Redeemer coming to Zion, while [Hosea 3:4-5](#) declares that Israel will return to seek the Lord in the latter days. [Joel 3:1](#) also promises the restoration of Judah and Jerusalem's fortunes. These prophecies collectively point to Israel's future spiritual awakening during the tribulation period.

Jesus also made a significant statement in [Matthew 25:40](#), where He promised to reward those who treat Israel favorably during the tribulation. This passage refers to the second part of the Antichrist's reign when Israel will turn against him and recognize Jesus as their Messiah. In response, the Antichrist will attack and persecute them, as 144,000 of them—sealed by the Holy Spirit—will minister throughout tribulation and shake the foundations of his rule. During these dark days, Jesus declares that those who show kindness to His brothers and sisters (under persecution) will be rewarded upon His return. However, it is important to note that by this time, the Church will have already been raptured. Therefore, those who treat Israel favorably during the tribulation will be Gentiles who come to faith in Christ during that period. This favorable treatment won't come from people merely seeking blessings, but will be driven by love that flows from their transformation by the Holy Spirit.

Given this biblical framework, what is the role of prayer for Israel today? First, prayer for Israel aligns with God's heart. As Christians, we are called to pray for all people ([1 Timothy 2:1](#)), and this includes the Jewish people, who remain central to God's covenant promises. Praying for Israel is not merely a transactional act to secure blessings for ourselves but a participation in God's redemptive purposes. It reflects a desire to see God's will done on earth as it is in heaven ([Matthew 6:10](#)) and is done led by the Holy Spirit. As [Proverbs 15:29](#) reminds us, *"The Lord is far from the wicked, but He hears the prayer of the righteous."* Therefore, someone who is not spiritually transformed cannot expect guaranteed blessings by praying for Israel, since the prayers of the unrighteous are detestable to the Lord ([Proverbs 28:9](#)).

Second, prayer for Israel acknowledges the spiritual battle at play. The enemy seeks to distort, divide, and destroy God's plans, and Israel has often been a target of such attacks. By praying for Israel, we stand against the forces of darkness and affirm God's faithfulness to His promises. As Paul reminds us in [Ephesians 6:12](#), *"our struggle is not against flesh and blood, but against the rulers, against the authorities, against the cosmic powers of this darkness, and against the spiritual forces of evil in the heavenly places."*

One of the most challenging aspects of this discussion is the Jewish rejection of Jesus. How can Christians pray for a people who, for the most part, do not recognize Jesus as the Messiah? Here, it is crucial to approach the topic with humility and love, avoiding any sense of superiority or judgment. The apostle Paul, himself a Jew, expressed great sorrow and unceasing anguish for his fellow Israelites ([Romans 9:1-3](#)). He recognized that their rejection of Jesus was not final but part of a larger divine plan.

Moreover, Jesus Himself wept over Jerusalem, lamenting their rejection of Him and the coming judgment ([Luke 19:41-44](#)). Yet, even in His sorrow, He prayed for their forgiveness ([Luke 23:34](#)). This should be our model: to pray with compassion, recognizing that God's timing and purposes are beyond our understanding. As Paul writes in [Romans 11:33](#), *"Oh, the depth of the riches both of the wisdom and the knowledge of God! How unsearchable His judgments and untraceable His ways!"*

As discussed above, Scripture provides hope for Israel's ultimate repentance and restoration which will occur during the tribulation period, as described in passages like [Zechariah 12:10](#) and [Romans 11:25-27](#). This future repentance does not negate the importance of praying for Israel today but rather underscores its urgency. Our prayers can play a role in preparing the way for this future restoration, aligning our hearts with God's purposes and interceding for the spiritual awakening of the Jewish people.

God's promises to Israel reflect His boundless love that extends to all humanity ([Romans 11:29](#)). Just as a loving parent never gives up on their child, God continues to cherish Israel even in their current state of unbelief, as they remain *"beloved for the sake of the fathers"* ([Romans 11:28](#)). This divine love assures us that our prayers for Israel - and indeed for all people - are meaningful expressions of participating in God's plan of redemption for everyone.

Christians are called to love and pray for all people, including Israel. This is not a practice rooted in seeking personal blessings but in fulfilling the command to love our neighbors as ourselves ([Mark 12:31](#)). Praying for Israel should be an expression of our love for God and His people, reflecting our desire to see His will done and His kingdom come. It is important to clarify that our prayers, whether for Israel or for one another as believers, do not earn us God's blessings or salvation. As Jesus taught, we must pray in Spirit and in Truth ([John 4:24](#)). Salvation is a gift of grace, received through faith in Jesus Christ, not by our works or efforts ([Ephesians 2:8-9](#)). Therefore, our prayers should be motivated by genuine love and a desire to see both Israel and all people come to faith in Jesus, not by a transactional mindset seeking personal gain.

In conclusion, praying for Israel requires spiritual discernment and pure motives. It's crucial to warn against three dangerous teachings. First, the prosperity gospel preachers who promise material blessings in exchange for praying for Israel. This false teaching exploits people's desires for wealth rather than emphasizing true repentance and spiritual transformation. Second, the practice of bringing soil, stones, or other objects from Israel as *"spiritual tokens"* - this is a form of idolatry and superstition that has no biblical basis and can lead to spiritual bondage. Such practices often blend kabbalistic mysticism with Christianity, which is strictly forbidden in Scripture. Third, those who manipulate prayers for Israel for political gain or personal ambitions, using religious sentiment to advance their own agendas rather than genuinely seeking God's will for His people. As opposed to these material, superstitious, and political pursuits, the highest blessing God has given us is the forgiveness of sins through Christ and the blessed hope of the rapture, as promised in [1 Thessalonians 4:16-17](#): *"For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air."*

True prayer for Israel should flow from a heart transformed by the Holy Spirit and motivated by genuine love. As we eagerly await Christ's return to rapture His church ([Titus 2:13](#)), our prayers should be focused on the salvation of the Jewish people, hoping they will accept Jesus as their Messiah before the tribulation period begins. As [1 Corinthians 15:51-52](#) reminds us, *"We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet."* We should earnestly pray that they join us in this blessed hope rather than facing God's wrath during the tribulation. Our intercession should focus on their spiritual awakening and salvation, as we await the fulfillment of God's promises. As we pray, let us do so with humility and pure hearts, remembering that every knee will bow and every tongue confess that Jesus Christ is Lord ([Philippians 2:10-11](#)).

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